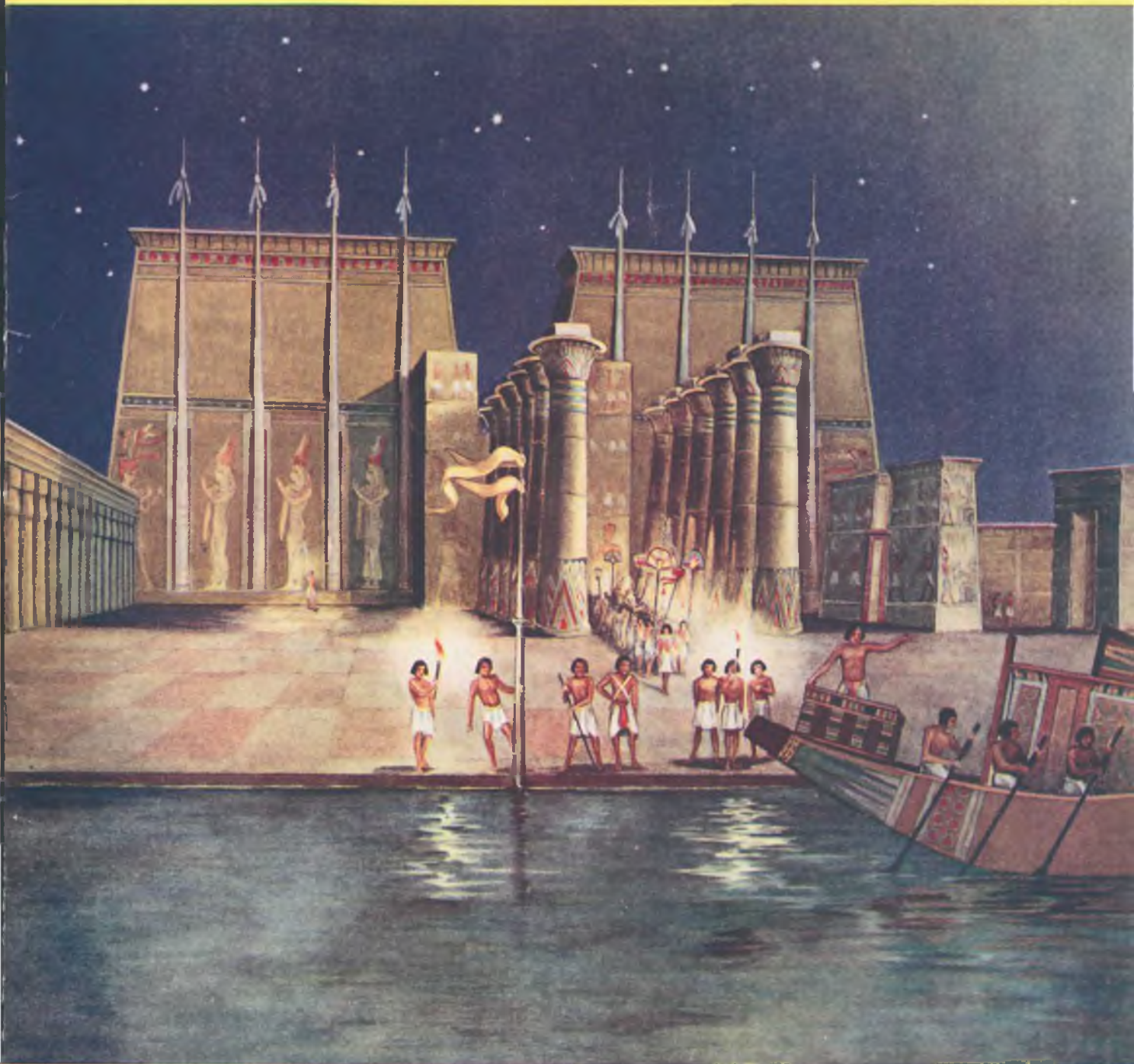


ROSICRUCIAN DIGEST

JANUARY, 1947 - 25c per copy



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A BELOVED VENERABLE

Miss Carl Andersen, esteemed Grand Secretary of the Jurisdiction of Denmark and Norway, is shown in her Sanctum in Copenhagen. A woman of much talent and of a brilliant mind, she visited America early in the twentieth century and was active in assisting the late Emperor, Dr. H. Spencer Lewis, in the re-establishment of the Rosicrucian Order, AMORC, in the Western world. For many years she has given of her time to the promotion of the Rosicrucian Order in Europe and to the translation of its teachings into the Danish language. (AMORC Photo)

A black and white illustration of a man standing with his arms raised, reaching towards a cosmic scene. A bright star is on his chest, and a beam of light connects it to a large planet in the sky. Other celestial bodies like Saturn and a comet are also visible.

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— SO BELOW

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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JANUARY, 1947

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH MISSION TO EUROPE

By THE IMPERATOR

This article is the fourth of a series written by the Imperator and constituting a report on the current status of the Rosicrucian Order and the Esoteric Societies in Europe. Having recently returned from an air journey to several of the principal countries in Europe, Imperator Ralph M. Lewis comments on the prevailing economic and political conditions there—the results of his observations and experiences. —EDITOR

PART FOUR



THE day was brilliant. There was that exceptional atmospheric clarity that gave each object the visual sharpness of being viewed through a stereoscope. The cool freshness of the morning was a stimulus to the spirits. It was so easy to be optimistic when there were no immediate grim reminders of the ordeals through which Brussels had so recently passed. Persons were hurrying along the streets, preoccupied with peaceful pursuits. There was nothing in the activities of the workmen to suggest that but a few months ago they had been virtual or *actual* prisoners. There is an elasticity to human nature that is admirable. Given the slightest opportunity, it rebounds to its former status and resumes its normal functions. The wounds that these people had incurred were well concealed behind the resumption of their way of life. As I tried to visualize the nightmare of enemy armored tanks thundering along this broad boulevard and the sky darkened with echelons of bombers, the voice of Sar Akhnaton intruded upon my thoughts.

"It is beautiful and peaceful, is it not?" he said, as if he had been anticipating my feelings.

"Yes," I replied. "I have been trying to reconcile appearances with what I know must have been the experiences of the populace so short a time ago."

Pointing to a building across the wide boulevard where we stood, he said, with a grim demeanor, "Do you see that fashionable apartment building?"

"Why, yes," I replied somewhat quizzically, for it was not in any way distinctive, except by being quite modern in its design. There were balconies for each floor, with glass-bricked corners allowing the tenants a view in two directions after the more improved fashion of such apartment dwellings. Then, making a discovery, I added the remark, "It has been bombed. Its upper story still remains damaged."

"That building symbolizes the persecution which the Belgians endured while under the heel of the Nazis," he said in an acrimonious tone that displayed his feelings. Continuing in a deliberate manner, as if appraising his own words, he said, "It was seized and occupied by the Gestapo. It was their headquarters for Brussels. Many of their operators had, of course, been in Belgium, incognito, prior to the invasion."

"Look at the fourth story," he burst forth, evidently moved deeply by his thoughts. "That entire floor was devoted to an inquisition of the officers

and members of the various esoteric orders, such as the Free Masons, Martinists, Rosicrucians, and others. Lists of the officials of the respective esoteric orders had apparently been compiled years in advance by undercover Gestapo agents in Brussels. From that floor there disappeared into oblivion many noble souls who were guilty only of furthering the enlightenment of humanity."

"Do you personally know of any members of the F.U.D.O.S.I. who were brought to this building?" I asked, as I stood gazing at the structure in awed fascination.

"Sar Elgim ran the gauntlet of that infamous fourth floor," he replied, as he stood transfixed, looking up at the fourth story of the building as if to visualize the incidents of the tale he began to relate.

"Sar Elgim, being Chancellor of the F.U.D.O.S.I. and familiar with the ancient history and current activities of all the authentic esoteric orders throughout the world, knew that he was a marked man. He knew that, as soon as the invasion was finally accomplished, it would be but a matter of time before he would be arrested by the Gestapo. He had access to valuable information, names and addresses of the officers of the esoteric orders, copies of rituals and rites and traditional teachings which he had at once begun to conceal. He was guilty of no wrongdoing, but some mendacious allegations would be made against him to seem to justify his seizure. Days went by. Each morning gave promise of possibly being the *dreaded day*. Each night might be the last that he would share with his wife in their home. He went about his restricted duties, conscious of being under constant surveillance. The suspense was maddening. What were they waiting for? Why this torment, like a condemned man waiting for the fall of a guillotine blade?"

Anticipating my thoughts, Sar Akhnaton explained: "It was evident that the delay was part of the Gestapo's psychological conditioning of a victim. Continual waiting for an uncertain fate, potential with every conceivable horror, eventually unnerves the individual to the extent that he becomes subject to nervous exhaustion. He will then often

make false confessions to escape further dreaded suspense."

I nodded understanding, as he continued, "The hour finally came. It was early one morning as Sar Elgim was preparing to depart from his home for the business of the day. The Gestapo, however, had underestimated their victim. Sar Elgim had considered the ordeal of waiting one of the greatest tests in his life. Shaken at first by the chaos of occupation, he finally disciplined himself by the use of the very principles which he championed. He met at his door two Gestapo agents, attired in civilian clothes. They told him he was wanted at headquarters, at this very *fourth* floor upon which we look."

Sar Akhnaton spoke dramatically, pointing to the building which, to my fired imagination, began to assume the diabolical appearance of something out of Dante's "Inferno."

Gesturing as he spoke, Sar Akhnaton continued, "Sar Elgim asked permission to take with him his portfolio. This was not the one in which he daily carried his briefs and other business papers. It was one in which he had placed carefully compiled documents and other material which he thought might be of value to him on this occasion. So long ago had he prepared it that, at the moment, he could not recall all the contents. In a strident voice, the Gestapo agents called to him to hurry and then rudely shoved him into their waiting car. He displayed no umbrage at their conduct nor did his wife outwardly exhibit any emotion. It was obvious, as Sar Elgim afterward remarked, that these men were puzzled by his unusual conduct for their faces bore a perplexed look. He did not grovel or show the terror of any of their other victims.

The Great Ordeal

"It was but a matter of minutes until Sar Elgim was whisked into a spacious office of one of the converted apartments on the infamous fourth floor. The room was lavishly furnished. There was a massive mahogany desk, commanding the center of the room. It was surrounded by matched chairs and bookcases. A long Oriental rug, leading from the door to the desk, produced the psychological effect of a pathway that com-



pelled one's vision to travel along it to the desk where the attention was arrested by the seated figure.

"For several seconds no one spoke. There was just the loud ticking of the wall-clock. Each tick seemed to pound into the consciousness of Sar Elgim. He could feel it in his temples. On either side of him the two thick-necked subalterns stood rigidly at attention. Under other circumstances, their unnatural postures would have been humorous. The man at the desk looked up. He was not in uniform. He was in his early forties and, by contrast to the two subordinates, he was slender. He had a high forehead and the short cropped hair of a Prussian officer. His eyes were cold and so dehumanized in expression that it was like peering into the lens of an optical device. The lips were thin and drawn so taut that, at the corners of the mouth, a series of small lines had formed. The lips parted slightly to give a sardonic smile. The artificiality of this smile was heightened by the fact that the rest of the face remained immobile. Then, in unison, the two subalterns chorused Sar Elgim's profane name, bowed, and retired from the room. Immediately after them entered a young man. He wore the despised black uniform of the Gestapo. He smartly saluted the man at the desk and then he, too, stood at attention.

"The seated man now spoke. By contrast to the others, his voice was quiet and he spoke in cultured German. 'Your name?' he asked Sar Elgim. When he heard, he arose and, in military fashion, bowed and clicked his heels together. In what appeared to be the gracious manner of a social visit, he requested Sar Elgim to be seated and demanded that his uniformed subordinate place a chair close to the desk for convenience. He professed to express great regret for the lack of courtesy on the part of the others in keeping Sar Elgim standing. Sar Elgim accepted the chair and slightly bowed his head in silent acknowledgment of the feigned courtesy being extended to him. Here was a cruel and subtle manner of torture worthy of Oriental barbarians.

"Suddenly the Gestapo officer arose. He briskly walked to a nearby cabinet and removed a small box of cigarettes.

Opening the box, he proffered it to Sar Elgim and said, 'You smoke, of course.' As a matter of fact, Sar Elgim does occasionally indulge in a cigarette. He was at first inclined to accept but, before making the gesture to do so, in his inner consciousness a loud voice spoke and commanded, 'No.' It was so loud that Sar Elgim was startled by it. He felt as though the others must have heard it. He promptly and politely refused. Thereupon, the whole demeanor of the Gestapo interrogator changed. His face became distorted as his fury played across it. He threw down the package of cigarettes which he had offered to Sar Elgim. During his following tirade of accusations, he unconsciously reached into a desk drawer, as a matter of habit, and took therefrom another box of cigarettes bearing the same label as those he had offered to Sar Elgim. From this box he drew a cigarette for himself. Sar Elgim then knew that he had been Cosmically guided in refusing the cigarette proffered him from the box taken out of the cabinet. Most likely it contained sodium pentothol, popularly called *the truth serum*. It is a drug which so inhibits the will power that, under questioning, the victim is unable to resist searching questions. His responses become involuntary. The innermost recesses of the memory are thus probed by word stimulus. The Gestapo were noted for the application of this drug by inoculation and other more subtle means.

"The hypocrisy of the previous consideration shown Sar Elgim was now cast aside and he was ordered to stand. When he did so, he was rudely shaken by the subordinate for not assuming a rigid military stance. He was questioned at great length with regard to the F.U.D.O.S.I.: what it was, where its member societies were located, who its officers were, and the extent of its activities. Then, suddenly, the questioning assumed a personal nature. Sar Elgim was asked about his family connections and about his father's profession and details of his early life, his schooling and studies. Abruptly, the Gestapo agent, who was profusely perspiring as a result of his efforts, issued a command to his subordinate. This officer went to

(Continued on Page 457)



The Mystery of Sleep

By STANLEY K. CLARK, M. D., C. M., F. R. C.
Author of *What to Eat—and When*



SLEEP belongs to and is a phenomenon of the physical world. Man and all animals sleep. There are some plants which seemingly sleep at night, the familiar water lily may be taken as an example. Much of the vegetable kingdom sleeps throughout the late fall and winter. In the animal kingdom, the bear has his daily sleep-habit and during his hibernation sleeps for months without a break.

If we think of sleep as a complete cessation of all function, then our bodies sleep only partially.

The subjective mind never slumbers, never has a vacation or a rest. This soul-mind will work out a mathematical problem while the objective counterpart is unconscious in sleep. The subjective mind during sleep will, on occasions, reveal to the objective mind knowledge that would be impossible for the physical man not thus aided to attain.

Sleep is a bridge that spans the chasm between the earth and Mother Cosmos. A few with special gifts can cross to her bosom without the aid of the *bridge of sleep*. However, all can travel safely on this bridge at night.

God has, methinks, softened and tempered our banishment from His Garden by permitting us during sleep to rest awhile within its outer circle.

The soundness or depth of sleep varies considerably throughout the night. When one is in a deep sleep there is

little or no movement. The more turning over, or the more movement, the lighter the sleep. During the early part of the night the sleep is deeper than it is towards morning. Even thieves have made this observation, and they often endeavor to complete their nocturnal tasks before three o'clock.

Many people who are obliged to work at night tell us that it is more difficult for them to go to sleep during the day, and that their sleep is not usually so restful. We have known folks whose health had become so impaired by nightwork that they were obliged to give up such employment in order to regain their lost health.

A sleeper can be awakened by a friend at the bedside by his concentrating and willing that the sleeper should awake.

It is possible to awaken a sleeping cat or dog, and perhaps most animals, by focusing attention on the animal's head and brain.

We have repeatedly seen a dog, when so concentrated upon, not only to awaken, but to become restless and leave the room. We have seen the same dog brought back shortly after and the experiment carried out as before with the same result. We once observed a dog that refused or chose not to return to the room from which he had gone several times following this experiment. He went to another section of the house to finish his sleep.

A sleeping person may not awaken if one of his family is close at hand, even



though some considerable noise is made, but will be awakened by a stranger in the room, though he be silent.

Many individuals have trained themselves to wake up almost at the exact minute each morning. They may have used an alarm clock or other means to acquire this habit, and then later were able to dispense with the clock or any other mechanical device employed.

It is possible to awaken almost at or even on the minute decided upon, if one needs to do so and wills or commands, or tells himself, that he should get up at a definite hour.

The writer was once staying overnight in an hotel in San Jose, California, when he found it necessary to get up at 2:30 a.m. in order to take a bus; truly, an unusual "awakening hour" for the average person and most certainly not a regular habit with the writer. He did what usually is the custom; namely, gave instructions to the night clerk to be called at exactly half-past two. Just before going to sleep, orders were also given to the subjective mind—or if you will, to the psychic self within—to awaken and arouse the body at exactly 2:30 a.m. This request was carried out, and a few seconds after the electric light was turned on, the telephone rang and the night clerk's voice was heard to say, "It is now 2:30."

Now, while on the subject of being awakened from sleep, I wish to describe a not infrequent method which I personally have experienced. This perhaps is not, by any chance, unique, but must be uncommon. I have many times been awakened by "hearing" a "voice" speak or call my Christian name, *Stanley*, and this "voice" does not come from any "living" individual, in or outside the room.

A Few Observations

Different age groups will require a different number of hours of sleep. Newborn infants will need twenty hours out of the twenty-four. Children should have twelve or more hours. All persons beyond the age of childhood and below the old-age group will require from six to nine hours. Old people are apt to sleep slightly less during the night but most of them take many a nap during the day. Some folks seemingly get more value out of six to seven

hours of sleep than others who sleep eight to nine hours.

Sleep is more important than food. It is obvious that one could live longer without food than one could without sleep. Many years ago the writer took not a particle of food (two or more quarts of water were drunk daily) for six days, and experienced little or no discomfort. However, there are fasts on record lasting over a period of several weeks.

If one were forcibly denied sleep, he would probably become imbecilic before many days would have passed.

During sleep the function of most of the organs and glands of the body is considerably reduced. The blood pressure is lowered in quiet, restful sleep. Exciting dream experiences will increase the blood pressure, sometimes much above the normal, for the same individual during the day. The systole and diastole of the heart will be lessened by twenty to thirty beats per minute. The metabolic rate of the body will be lowered. The temperature will fall slightly. The sleeper will show a lessened respiratory rate.

If the muscles of the body are examined they will reveal less tone. There is less urine excreted but the specific gravity is increased. Although most bodily functions are lessened during sleep, this is not true of the sweat glands, as many persons have observed. In some exciting dream experiences and upon awakening, they have found themselves perspiring freely.

The gastric secretion is little changed from that observed in the daytime. The acid produced by the acid-forming glands of the stomach plays a major role in the production of the pain of gastric and duodenal ulcers. Many a person remembers being awakened from a deep sleep by the pain of an ulcer. An analysis made at such a time would reveal a hyperacidity of possibly one hundred per cent above a normal average.

If food is consumed during the late evening it will be digested during the night. This is not a justifiable reason, however, for the too common habit of eating shortly before bedtime.

Theories for the Cause of Sleep

The cause or causes leading up to a state or condition of sleep and what

takes place during sleep have puzzled and intrigued man since the day he first began to analyze and reason, or even to think at all. Most of the questions that have been asked have been but partially answered and many answers have been mainly theoretical explanations. There is still much mystery attached to the phenomenon of sleep.

Howell, a physiological authority, has suggested that a reduction in the quantity of blood going to and in the brain was the primary change responsible for sleep. He postulated the fatigue of the nerve center controlling the size and tone of the blood vessels, thus allowing dilatation of the peripheral vessels, especially those in the skin and surface of the body, and reducing as a natural consequence the amount of blood in the brain.

This theory of Howell's appears rational when it is recalled that the skin is flushed and warmer during sleep and the blood pressure lowered, because of the dilated peripheral blood vessels.

Most people have experienced a feeling of drowsiness following a meal, particularly if the meal has been large. More blood is attracted or sent to the digestive organs to assist in the digestion, and the brain, as a result of this blood diversion, may become anemic, thus favoring or encouraging sleep.

There are a number of chemical theories, as to the cause of the onset and the continuance of sleep, advanced by such scientists as Pieron, Kroll, Hess, Holmes, Ivy, Schnedorf, Zondek and Bier, but none have been accepted as the true and final answer to this age-old question.

Hess claims that the production of sleep is brought about by the parasympathetic nervous system, the center of which is thought to be situated in the hypothalamus, which comprises the major portion of the diencephalon or inter-brain. In order for the parasympathetic nervous system to produce sleep, according to Hess' theory, the sympathetic nervous center must, at the same time, be depressed. Hess gives support to his theory that sleep is induced by the parasympathetic nervous system, when he observes that the contracted state of the pupils, the slowing down of the heart rate, and the dilatation of the peripheral

blood vessels, occurring during sleep, are due to the activity of the said parasympathetic system.

We also have the Pavlov theory and the Kleitman theory as to the cause of sleep. Any reader who is interested may find all these theories in detail in most good textbooks on physiology.

It is suggested in some of the theories that the diurnal sleep rhythm is not in-born but is rather an acquired phenomenon. The ease of going to sleep at night over that of the day may be an acquired trait or habit built up during the millennium of the past. But this diurnal habit does not of itself explain the cause of sleep.

Perhaps none of the many theories gives all the answers. It is not impossible that a combination of part or the whole of two or more theories may be the causative factor.

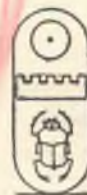
We have all at some time said that we were "tired and sleepy." We can become sleepy without having done any or sufficient exercise or work to make us tired, in the usual sense of the word. The monotonous tones of some voices in reading will produce sleep in the listener. The hum of the automobile's engine and the tires, as well as the monotony of the limited field of vision on the highway, as one drives, will frequently make one drowsy or sleepy. When we eat too much at our noon meal we become drowsy, even if we may have slept eight to nine hours during the night just passed.

A familiar environment is conducive to sleep. One goes to sleep more quickly, as a rule, in his own room and home.

Hypnotic Suggestion

A person can also be put to sleep by suggestion—a kind of hypnotic sleep resulting.

Some eighteen to twenty years ago we were attending, professionally, a man who had pneumonia, involving the lower lobe of his right lung. During his illness he began to hiccup and continued to do so day and night. His hiccoughing kept him awake. We failed to put him to sleep with the use of several sleep-producing drugs, including morphine. Some days had passed and the patient had not stopped his hiccoughing and had not had a moment's



sleep. At this point I decided to try suggestion. I told my patient that I would place my fingers on his eyelids and that as I continued to do so he would go to sleep. Our patient seemed to go into a profound sleep almost instantly; he snored rather loudly, the hiccupping ceased, and the hiccup-free sleep continued for five or six minutes.

Some years ago a lady came to my office for medical advice. Among other things in her history, she said that she was extremely nervous and had very great difficulty in going to sleep. I had never seen this patient before. She was obviously in an excited and emotionally nervous state. I arose from my chair, walked slowly and quietly to the back of her chair, and as I placed my hands gently on her head I told her that her nervous tension and excitement would leave her and that she would go to sleep as the result of the healing vibrations in my hands. This patient, whose chief concern was insomnia, or an inability to go to sleep, passed instantly into a profound sleep, sitting in her chair, and thus slept for several minutes.

I have never tried a similar hypnotic suggestion since the experiment related here and therefore do not know if like results could be achieved. I could believe that normal and natural sleep each night is due partially to unconscious self-suggestion or hypnosis.

Subtle Forces

I am also convinced, from personal experiences, that certain little known forces and influences may and on certain occasions, albeit infrequently, do manifest to bring about sleep.

Permit me to mention two examples to illustrate what I mean. To most, perhaps, except metaphysical students, these illustrations will not be convincing.

Some years ago during my afternoon office hours, I suddenly became so sleepy that I found it utterly impossible to do my work or stay awake. It was like the drowsy, sleepy experience of everyday life but magnified many times. I lay down, went to sleep and was back to work in five or six minutes. During this brief interval I had a psychic visit from a business, fraternal friend and neighbor, whom I had not seen physically, or psychically, for several years. He had

passed through transition a few years previously during the world-wide influenza epidemic of 1918-1919. Of course I did not greet him from the couch, for this was as unnecessary as it would have been rude and discourteous. The body that lay asleep on the couch in the meanwhile was not I.

As my second example, to illustrate the thought referred to respecting the subtle forces producing sleep, I should like briefly to relate an incident which occurred in the first part of the recent World War. It was during the early months when England fought like an animal at bay, with her back against the wall and alone. You, my readers, will recall the sadness, the mental depression, the feeling of helplessness, the almost world-wide fear lest England should be brought to her knees, not in reverence to a God whom she loved and worshiped but in slavish subjection to a brutal and fiendish foe. Perhaps my feeling of sadness and state of depression may have exceeded that of some others. I shall not suggest that my prayers were answered and that those of others were not. I do, however, believe that prayers are answered in many and strange ways. It was now mid-afternoon. I had not been drowsy or sleepy. Suddenly I became so overpowered by a desire to sleep that I could not successfully fight against it. During the brief interval of this strangely induced sleep, it was learned that England would not be conquered and further that the forces of right and righteousness represented by the best that our Allies possessed would eventually be victorious.

From the moment of awakening to the end of the conflict, this writer never had a moment of doubt or fear. When millions doubted and showed signs of fear lest Russia should be completely overrun and conquered, not a trace of doubt found entree to my mind.

How to Induce Sleep

Up to this point we have said little or nothing how one might assist himself in going quickly to sleep. Much can be done in this connection.

One does not induce sleep by counting sheep, or in fact, the counting of

(Continued on Page 462)



The Philosopher's Stone

By MONTFORD W. SMITH

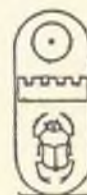


As I look back upon my present life, I realize that, unconsciously and instinctively, I have always been searching for the philosopher's stone. I have felt that if man could only find the secret of the construction of the atom, he would find the essential creative force which is back of all the manifestation of the physical universe, and the secrets of nature would be revealed. Man could transmute one element into another and any material could be made from any other material. Upon discovering the source of all this manifestation, it would become known whether or not there is such a thing as God. Of course, this would have to be done by using the latest findings of modern scientists about the atom.

As I grew older, the science of nuclear physics developed more and more and after getting a good background in physics and chemistry in college, I went to a university in order to specialize in nuclear physics. I believed that the modern scientists had at last found the philosopher's stone in the form of a cyclotron. True, it was much bigger than many stones and the amount of material transmuted by it was pitifully small compared to anything practical. Yet it was shown that transmutation of elements was a fact and that the rate could be only to a small degree controlled by man, in contrast to the uncontrollable rate of disintegration found in radioactive elements. This process, however, gave some hope

that man could discover the secret of atomic power maybe in fifty or one hundred years.

In 1939 a new process of nuclear reactions was discovered—namely, nuclear fission. The atom, instead of being merely chipped as had heretofore been done, was now actually split! An atom of uranium, when bombarded by a neutron would actually split into two unequal fragments and in addition give off two or three neutrons which could again bombard another atom which would give off more neutrons and bombard more atoms, and so on, thus forming a chain reaction. Once started, no complicated device such as a cyclotron was necessary because the process of neutronic bombardment furnished its own bombarding particles. However, there was something strange about this. Why hadn't all the uranium in the world long since blown itself up when started by a stray neutron? It was found that only one isotope, that which has an atomic mass number of 235, was effective in the process. It was only present in ordinary uranium to the extent of one part in 140. The other uranium atoms, which had a mass number of 238, not only did not react in the presence of slow neutrons, but they also absorbed the neutrons and prevented them from reacting with the few U-235 atoms which were present. I believed that the only way to make it work was to separate the isotopes. Little did I realize that eventually scientists would actually create a new element, number 94 and with a mass number of 239, now called *plutonium* for just as the planet



Pluto is two planets beyond Uranus, plutonium is two elements beyond uranium. This element, because it was chemically different from uranium, could be separated from it by ordinary chemical means rather than by the clumsy physical methods used for separating isotopes.

Why it was that we heard little more about the tremendous possibilities of atomic power seemed a mystery to me until in 1942 when I learned that the War Department had taken the experiment over and had stopped the publication of anything about it. Yet, in my mind, the dream of being able to separate the isotopes and thus obtain the modern scientific equivalent of the philosopher's stone never left me, and I hoped to be able to do some research on it as work toward my degree. The war put a stop to studying, however, and it was necessary for me to find an essential job. Still I didn't want to settle down to anything short of work on uranium isotopes. Within a week or so of such determining, I found myself 2500 miles away, working on the separation of the uranium isotopes at the University of California in Berkeley.

The Unbalancing of Polarity

What an awful secrecy pervaded the place! What an embittered feeling I had when I realized how tremendous a financial expenditure was going into such a wonderful thing, that was only to be used for destructive purposes! Modern science and scientists had failed to realize that man and all that exists is in dual form—they, seeing only the material side of the duality, neglected the spiritual side. The polarity had become unbalanced and disaster seemed sure to result.

I could not put my soul into the work because the soul was left entirely without consideration in that type of work. Even intellectual satisfaction was stymied since few persons were allowed to get a whole picture of what was going on. Later I was sent to New Mexico, where another part of the project was located. In two days I learned the astounding details of how they were planning to make and test the *gadget* (as the atomic bomb was then called). I often wondered, "What if the world

at large knew about the tremendous destructive force we were developing!" I listened to lectures by world famous scientists and thought about all the complicated ways in which man does simple things, and many times into my mind came the words: "The wisdom of this world is foolishness with God."¹

One day as I was glancing through a magazine my attention was attracted to the advertisement of an occult and metaphysical organization. I had an irresistible urge to send for their literature. New avenues of thought were opened up to me. The lost polarity of the scientific world which had been reflected in me and, indeed, is reflected in the average individual of our materialistically minded world, seemed to be regained to a certain extent. I had an insatiable desire for spiritual knowledge, even as in previous years I had had an insatiable desire for material knowledge. I often considered the thought, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"² Even in the midst of the largest scientific investigation the world has ever known, I found the occult knowledge even more interesting. This is not to infer that the material side of life is unimportant, but that the perfect balance between the spiritual and the material is far more important than either one alone.

Cosmically Conscious

To me, the philosopher's stone is more than a material object which has the power of transmuting elements; it is something within man which makes him an integrated individual. The philosopher's stone makes possible that condition of perfect balance between the spiritual and the material which makes it possible for one to go to and return from either extreme, at will. Once that balance were obtained, it would be unnecessary to have a material object for transmutation purposes; projection of the consciousness, at will, into the depths of the material and the heights of the spiritual would give man power over all things. This power can not be attained without balance. One can not

¹ I. Corinthians 3:19.

² Mark 8:36.

have perfect balance on all planes without becoming one with the Cosmic consciousness. One can not become one with the Cosmic consciousness, without being in harmony with the Cosmic law and plan. We thus see that the tremendous powers conferred on one when he attains the philosopher's stone, or Cosmic consciousness, can be exercised only when the individual unit of such consciousness, the soul of man, has moral purposes. Morality resolves itself down to harmony with Cosmic law. Man, being a world within himself, contains everything within himself. In the physical world it is impossible for one thing to be contained within another, and simultaneously for the other thing to be contained in the one. Three-dimensional illusion is dispensed with when "At that day ye shall know that I *am* in my Father, and ye in me, and I in you."³ The old occult adage rings out, "Man, know thyself and thou knowest all." This latter statement epitomizes the way of mysticism which is the way of the heart. By the way of mysticism man first finds the divine within himself and thus is enabled to recognize it in all things. By the way of occultism, man tries to find the divine within mat-

ter, and in finding it there, also finds it within himself.

Harmonizing with the Divine

In a way the old alchemists were much further advanced than the modern scientists, for they did not lose sight of the divine in matter. In another way, the scientists of today are much further than the alchemists of old because they have systematized material knowledge. The time is coming when the systematization of material science will be applied to harmonizing the divine with the material. We thus see that alchemy is the forerunner and the successor of modern science. If modern scientists are to restore the balance of polarity of their approach to knowledge, they must first balance the polarity within themselves. In other words, they must overcome the negation of the physical plane, because the unbalance is usually on the physical side. Then they are sure to approach the attainment of the philosopher's stone. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."⁴

³ John 14:20.

⁴ Rev. 2:17.

WE THANK YOU

The officers of the Supreme and the Grand Lodge, and the various department heads of the Order, who serve our members and many friends throughout the world, take this opportunity to thank you for the beautiful Christmas cards and greetings, expressing splendid sentiments.

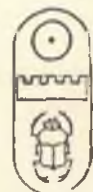
It is impossible, because of their great number, to acknowledge each of these separately, so we hope that you will accept this as our expression of appreciation for your kind remembrance.

ROSICRUCIAN STAFF

EMPLOYMENT AT ROSICRUCIAN PARK

Would you like to work at Rosicrucian Park in the administrative offices of the Order? We have occasional openings for employees in our stenographic, clerical, and maintenance departments. If you would like to live in San Jose and become an employee of the Order, please submit an application to the Personnel Department.

Do not, however, make plans to come to San Jose for permanent residence unless you have definite assurance of a place where to live, as housing is limited. We suggest that you submit your application first.





Temple Echoes

By PLATONICUS, F. R. C.



How did you spend New Year's Eve? Most thoughtful persons are contemptuous of the silly debauchery and the general Roman Holiday spirit that pervades the American scene. What is there actually to celebrate? It is only a calendar New Year; the true rebirth of nature, which mystics have always celebrated, begins around March 21, at which time Rosicrucians join in their symbolical Feast of the New Year.

Many of our Lodges and Chapters give informal parties on New Year's Eve for their members, with games, singing and entertainment, and perhaps dancing. Shortly before midnight the members enter the Temple, and after a few appropriate words and suitable mystical preparation the consciousness of each person is lifted in Cosmic attunement. Where better could one repose his consciousness at the hour of midnight than in the Cosmic? This gives a dynamic, spiritual impetus to the calendar new year; it establishes in the sphere of mind positive ideals, mental pictures and plans for the future. If you will forgive the simile, how preferable it is to be inebriated with Cosmic vibrations, rather than those of liquid derivation, on this occasion!

The traditional resolutions for January 1 can be telescoped into a very few mystical affirmations and purposes:

(1) I will direct my consciousness as often as possible each day to the Cosmic

(the mind and power of God in action), whence come my strength, my creative ideas, my love of humanity, health, and happiness.

(2) I will think each day of the Brotherhood, speaking to someone of its great work, studying and applying its principles in my daily life, and advancing in every way possible the ideals of the Rosy Cross.

(3) I will show love to all beings, for without love there is no progress or unfoldment, no Light or Life.

(4) I will regard myself as an humble instrument of the Cosmic, a little tool which the Divine One may use in the Great Work of the spiritualization and redemption of mankind. I will hold in mind daily that most complete of all prayers: May the pure will of the Cosmic be done in and through me today! SO MOTE IT BE!

* * *

It is a truism that superior minds in conversation naturally gravitate to the discussion of ideals, principles and philosophy; average minds drift more easily to the consideration of events and phenomena in the social and natural worlds; while lesser minds revel in personal gossip, in unnecessary and often unkind observations on personalities.

The latter is an enormous evil in all groups, in all social, political, religious, and fraternal organizations. With what malicious delight the character and reputation of individuals is slyly assaulted! There is so much unwarranted prying into the personal lives of individuals, so much intolerance and misunderstanding

of others. Surely in this new year all of us can gain much by attending strictly to our own affairs, and by engaging ourselves in the business of others only when the common good is affected.

Jesus answered this well by bidding him who was without sin to cast the first stone. We might paraphrase his remark today and add: He who is without fault or weakness let him cast the first aspersion!

* * *

Must one be poor to enter the Kingdom of God? Is there no correlation between material abundance and spiritual attainment? In various parts of the world some Rosicrucians have attained outstanding positions in commerce, industry, and finance. This achievement has not dulled their mystical inclinations nor hampered their unfoldment. An excellent example of a successful Rosicrucian businessman is Frater Joseph J. Weed of New York City.

Joseph John Weed was born in Manhattan on April 11, 1901. His father is of English descent and his mother of Irish stock. Young Joe attended parochial schools and won an eight-year scholarship to Fordham school and university in the Bronx. In college he was socially minded and popular, and was active in football, tennis, and swimming. In 1923 he was graduated with a B.A. degree in psychology.

The youthful and ambitious Mr. Weed entered the business world of New York City in the advertising department of the *New York American*. He took post-graduate courses at Columbia University in various phases of advertising, and gradually advanced as an advertising salesman. Radio advertising was an entirely new field, and he was allowed to develop the advertising accounts of radio manufacturers. For the greater part of ten years, Mr. Weed worked on the advertising staff of Hearst publications in New York, with temporary excursions into the clock and printing businesses.

In June, 1932, the depression caught up with him and he lost his job. As Frater Joe humorously describes it, he really went broke. Eight different jobs in as many months netted him about two hundred dollars. He sold everything and even, as he says, "went into

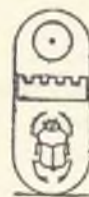
hock." At the nadir of his fortunes in December, 1932, he affiliated with the Rosicrucian Order, AMORC.

In the spring of 1933 he contacted, through a friend in the advertising field, a group of New England radio stations who were looking for a live representative to sell their time. Joseph Weed obtained the position (his salary immediately lifted him out of the financial doldrums) and started out to produce in radio advertising. Three years later, in 1936, he formed his own organization, Weed and Company, as radio station representatives. From the original four New England stations, his representation grew to eighty-one, of which all the national advertising time is sold by Weed and Company. The organization maintains branch offices in seven principal cities of the United States, and is now one of the top three firms in the business of selling radio advertising.

Frater Weed was married in 1935 to Ruth Pedersen, a New York girl whom he had known for many years. The Weeds have three lovely children: Joseph William, age ten; Betty, eight; and John, seven. Their home is in Larchmont, New York. For winter rest, sun, and pleasure the family maintains a home in Palm Beach, Florida.

Our good Frater recalls that in 1927 his active interest in the mystical life began. Nominal exposure to the Catholic religion in youth had not deeply affected him, but the adversities of maturity turned his mind to Hindu philosophy and Oriental mysticism. He plunged into the subject deeply, reading many books on Raja Yoga and kindred subjects. He practised breathing exercises faithfully, and developed some proficiency in concentration. However, this discipline began to result in dizzy spells, which frightened him into giving up the Oriental systems, which were without tutelage.

In 1932, he read about AMORC in an astrology magazine. He wrote for the introductory booklet, and immediately sent in his application for membership along with seventeen of his last thirty-one dollars in the bank! From the outset he was very pleased with the Rosicrucian studies, and became one of the first members of the New York Chapter of AMORC when it was or-



ganized in 1933. In succeeding years, he served twice as Master of the Chapter, for five years as a member of the Board of Trustees, and now functions actively as Inspector General of the Order for the State of New York.

Summing up his conception of the Order and its effect upon him, Frater Weed states that it has completely revised his outlook on life. It opened doors within his personality that otherwise, he believes, would have remained closed. It enabled him to expand his consciousness and to broaden his understanding of many phases of life and nature. His outlook is continually changing, expanding and deepening, and he finds pleasure in constant learning. Frater Weed frankly attributes much of his personal improvement to the training of the AMORC studies and the advice he has received. He is wholly convinced that he has been compensated *in a practical way* many times over for the thought, time, and substance that he has given to the Order and its local Chapter, now evolved into the New York City Lodge of AMORC.

As Master of the Chapter for two years his self-confidence was enhanced, so that now he is able easily to stand and address any group of people. This has been a business asset for him. Additional lessons in *tact* and diplomacy came from Chapter associations, which were also invaluable in business.

Frater Weed says his work with Rosicrucian students shows that many of them regard the Order's instructions too academically. The teachings are far more practical than most students realize! The essence of Rosicrucian development, to him, is to *make it a part of your everyday life at all times*.

He believes the Order's capacity for national and international influence is tremendous, but is not wholly exercised at present because the members do not all think wholeheartedly together as a unit. Some are lost in personal concerns and difficulties; others are not reaching out for a higher perspective in world problems. Let us not regard ourselves too humbly, counsels Frater Weed. Actually, we can and will become a great international force for peace and brotherhood among men!

* * *

It requires a European to fathom the depths of the European mentality. Wondering about the crises in France, England, and Western Europe, I found much instruction in the words of Frater Roman M. Moczulski, who now lives in New York City. Frater Moczulski was born in Poland, educated in several centers of Europe, and is well conversant with the European scene, before and after the war.

He speaks impressively of Grand Master Raymund Andrea of England, and of Frater Jean Mallinger of Belgium. These distinguished Frateres are among the moving spirits of European occultism.

The demoralization of France and other countries is deeply disturbing, and yet at the same time it sets the stage for a great awakening. Frater Moczulski talked with all types of people during his European travels, and reports that great numbers have completely lost faith in religion *and* in the state. Young people in particular find the old faiths and shibboleths obnoxious, and are ready for a vital new cause and faith! The old order is held responsible for the miseries of the war and occupation, and from the untold sufferings have come many moods.

Modern French *existentialism* is grounded in deep pessimism. The terrible suffering, privation, and indignity of past years have taken all hope from the minds of many. Suffering becomes so ingrained as to be accepted as a good, as necessary and desirable in itself. To such minds, Europe is a dying continent, swathed in hopelessness. A third war is inevitable, bringing only more suffering and disillusionment. Communism is cynically regarded as another form of slavery, another ruse to capture decadent state power.

It is not surprising that young persons whose temperaments revolt against pessimism are trying hard to emigrate from Europe. Most of all, they want to come to America. Others want to build their lives in South America, Australia, any place where hope and optimism are alive.

For the vast majority who remain to solve the centuries-old enigmas of Europe, a *new, modern mysticism* will hold much. No amount of materialism

and barren pessimism can submerge the unquenched fires of faith and divine aspiration in the human breast. Rejecting both communism and capitalism, perhaps the peoples of Western Europe can unite in forming a truly spiritual and cooperative commonwealth in decades to come.

In 1947 and the years immediately ahead, AMORC will carry its Light more strongly than ever to those in

England and Western Europe who are ready for the great awakening. Years ago the Initiatory Light was passed from the Old World to the New. Now it is our duty and pleasure to return this great flambeau, to pass the torch of mystical knowledge and illumination from West to East. The internationalization of AMORC is only beginning; it will attain great heights before this century is concluded.



MISSION TO EUROPE

(Continued from Page 446)

a cabinet drawer and removed two file cards, laying them upon the desk of his superior. The inquisitor now looked at the cards, mumbling to himself as he read. Occasionally, without moving his head, he would look over the top of the card edge at Sar Elgim, who by now was nearly exhausted. Not being able to conceal any longer his pride in the efficiency of the vaunted Gestapo espionage system, he asked Sar Elgim to come forward and examine the card which he had been reading. Sar Elgim did so. To his amazement it contained a most comprehensive *detailed* history of his life since the time he was five years of age, the record of each school promotion, of his graduation from the university, his beginning in the legal profession, the record of his marriage, and a brief history of his wife's relatives. All the questions which had been asked him were merely to determine whether Sar Elgim would resort to falsification and were an attempt to trap him.

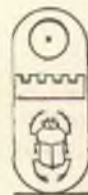
"Sar Elgim was startled most of all by the next questions. Half rising from his chair, the Gestapo officer pointed a long finger at him, as he virtually spat out the words, 'Is the A.M.O.R.C. a political, Jewish organization? Is it not sponsored, as are the Free Masons, by Jewish political interests? Are not its mystical and esoteric activities a blind of its Semitic functions?'"

"Drawing himself to his full height and trembling with indignation and yet attempting a calm response, Sar Elgim denied that A.M.O.R.C. is a political

movement. He pointed out that, in every land where A.M.O.R.C. exists, it refrains from any participation in political activities and that such are foreign to its objectives. He emphasized that the Rosicrucian Order, A.M.O.R.C., has always been, since its ancient inception, a nonsectarian order. It is not concerned with the religious affiliations of its members. He readily admitted that there are in the order a number of persons of Jewish faith but, as well, there are even a greater number from other religious sects and of non-Semitic races. He explained that an applicant was neither accepted into the A.M.O.R.C. nor rejected from it because of his *race* or *religion*.

A Strange Incident

"Then Sar Elgim was subjected to much personal abuse. He was accused of deliberately making mendacious statements and that, because of this, he must be sent to a *concentration camp* as a menace to the Nazi occupation forces. Sar Elgim admitted that he blanched under this blow. The concentration camp for political prisoners, as Sar Elgim was considered, meant *death*. Unlike military prisoners, they were terribly mistreated for the purpose of bringing about death. Before Sar Elgim could recover to reply, the Gestapo officer demanded to know the contents of his brief case. Sar Elgim fumbled with the catch. Of what use were its contents now? What could be shown that would alter the obviously premeditated decision that he must be found guilty



and sent to a concentration camp—and to his death. Like an automaton, he stiffly reached into the brief case and brought out what his fingers first grasped. It was a photograph. He had forgotten that he had placed it there. In fact, he could not remember why he had placed it in the portfolio. It was a photograph of the A.M.O.R.C. Rosicrucian tour party taken in the year 1937 in Rome, Italy.”

“Do you remember that photograph?” Sar Akhnaton interrupted his account to ask me.

“Yes,” I replied. “I was not on that particular tour, but I remember the many prominent photographs taken at the time. In 1937, over one hundred A.M.O.R.C. Rosicrucian members from nearly every part of North America went on an extensive cultural journey to the early shrines, the lodges and temples of the order in Europe, the Near East, and even up the Nile in Egypt. Because of the size of the party and its prominence, it was greeted by prominent officials of the respective countries it visited. Photographs were taken by the various governments. Some of these were published in the local press of the country visited. The photograph at Rome was taken in the government palace of the dictator, Benito Mussolini. The Rosicrucian party was assembled there and Dr. Lewis and others were seen standing with Mussolini. The invitation for the party to appear there had been officially extended as had been similar invitations in other countries. Mussolini at the time was accepted by the United States government and other nations as the rightful head of the Italian government and, consequently, to refuse to appear would have been a diplomatic insult to the then friendly Italian nation.”

Sar Akhnaton nodded assent and continued, “In some manner a copy of this photograph had come into the possession of Sar Elgim. Perhaps it was a gift from one of the members of the tour party when they visited Brussels. He handed the photograph to the Gestapo officer. The man became electrified. The shock of surprise was visually apparent. He studied it closely, summoned his subordinate to his side and conferred with him in undertones. At this par-

ticular time the relations between Nazi Germany and Fascist Italy were most cordial and it was the intention, for military reasons, to keep them so. The Gestapo officer did not know the nature and extent of the 1937 Rosicrucian tour. He did not seem to know that they had visited many other countries and had likewise been officially received there. All he knew was that before him was a photograph of Benito Mussolini, the head of a Nazi-allied government, standing with this Rosicrucian tour party. He could not afford to take an action that might bring condemnation upon him. He saw in the photograph the banner which the Rosicrucian tour party carried and which proclaimed them as A.M.O.R.C. members.

“Finally, this officer made his decision. He came to attention and stiffly bowed to Sar Elgim. ‘You are at liberty to return home,’ he said. ‘But you will still be under constant surveillance. Govern yourself accordingly. Cease all association with the esoteric orders on pain of imprisonment and death.’”

“That photograph won Sar Elgim’s release?” I said in amazement.

“It saved his life,” replied Sar Akhnaton soberly.

I mused. What a thrill that thought will be to the fratres and sorores who were present when that photograph was taken ten years ago! How little could they have imagined its influence!

“However,” Sar Akhnaton added as an afterthought, “Sar Elgim, being one of the prominent men of Brussels, was high on the list of Nazi hostages.”

“Hostages?” I queried.

“Yes,” he replied, “those who were seized and their lives forfeited whenever a Nazi officer or soldier was shot by the Belgian underground. A dozen to a score of such innocent prominent persons were sacrificed as hostages for each Nazi killed. Thousands lost their lives in this manner.”

We turned and slowly retraced our steps along the boulevard, which was sparkling with life and giving hope for a peaceful future for Belgium.

“Did Sar Elgim obey the edicts of the Gestapo?” I queried.

Sar Akhnaton smiled and said, “He was almost feverish in his activities in furthering the cause of truth and en-

lightenment. He met many times each week with members in secret, so that the Great Work of the orders might continue. All persons present at such sacred session of the orders were jeopardizing their lives if they were detected. Some were arrested and were never seen again.

"Our illustrious Emperor, Sar Hieronymus," Sar Akhnaton said with evident pride, "was truly a great leader. He, too, was a marked man. He was known to be the Emperor. Therefore, his every action was watched. Nevertheless he eluded his 'shadows,' and met with the fratres and sorores, giving them great encouragement by his presence and counsel. All during the occupation, he continued his writing on mystical subjects which works were secretly disseminated. If found in his possession

or traced to him, they would have meant his execution."

What a lesson to be gained from such courage, I thought. These men and women have given so much to preserve the sacred teachings. No wonder they, in turn, have gained so much from them personally. The principles have been seared into their consciousness. I felt sad, however, when I thought of the occasional member in America who feels that the weekly studies or the nominal monthly dues are too great a sacrifice or interfere with his way of life. May they never have to experience such adversity as their foreign fratres and sorores, in order to know the true value of that which has been extended to them!

(TO BE CONTINUED)



The Wise Man Lives Twice

By RUTH CANFIELD, F. R. C.



OUR first trip through the gamut of life convinces us that there isn't much to it. We investigate, make trials and errors, but always we come to the conclusion that there is no supreme merit in any of it, and this is about the extent of our experience if we are "Common Mortals." We reach such a conclusion and slide into a dull routine of mere existence, wherein we stagnate until death in its mercy carries us off.

But the wise man lives twice. He quite often travels the same route as the Common Mortal, but that isn't the end for him. He realizes that there *must be something more* and he determines to find out what it is and how to develop it. Upon this decision, he begins to live again and in so much a fuller way that his previous experiences dim to nothingness.

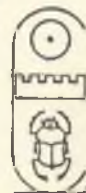
He discovers that even though there is no ready-made perfection for us, yet our opportunities are unlimited. He finds that, instead of having to content himself with a ready-made world of one

sort or another, he can make a world for himself, to his own scale and liking; and he sets about to do just that. He becomes a creator—first, of his own world, and then to help with the fortunes of those Common Mortals who have not been wise enough or brave enough to strike out and create for themselves.

The Wise Man takes kindness and tolerance for his attitude, dreams of loveliness for his material, and puts all of the strength and force of himself into building his new and lovely world to his own tastes. He never forgets the other fellow but uses all of his best judgment to fortify his plans against destruction by the elements of chaos (doubt, weakness, jealousy, greed, envy, hate, etc.).

The pursuit calls on all of our bravery and strength, as well as our wisdom, but the result is worth it. After all, who wants a ready-made world anyway? Who wants to go along paths made by other people to indeterminate destinations?

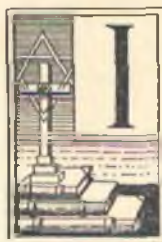
We reach sublimity of living when we, in love and tolerance, create a world to match our vision.





A Plea for Individual Thinking

By THE SUPREME SECRETARY



IT is possible today to have almost any opinion confirmed, and even of more importance is the fact that it is easily possible to receive new opinions. From every source of information to which we are all exposed there come more and more ready-made opinions and ideas. We turn on the radio for entertainment, for news, or general information, and whether or not it is to our liking, we find therein an abundance of opinions. Almost every individual has access to a number of newspapers, published within a few hours of the time that the reader receives them, and a multitude of current magazines and economical books which are available in many types of stores.

It would seem that all these things should be a most favorable sign for the progress of culture. It is a condition that was unheard of even a generation ago. For those who have in the past been deprived of various types of literature and sources of information, within their means to purchase or obtain, it seems like a miracle to be able to walk into a store where rack upon rack of magazines and economically bound books and booklets are obtainable, most of them at a cost of much less than the average individual earns in an hour. At home or at the office one may, through the medium of the radio, hear the leaders among entertainers, commentators, and even the heads of countries.

Such a condition, one or two hundred years ago, would have been almost unbelievable. Only in a Utopia could people have thought that so much would be available to all the people for so little.

The question that should come to the mind of the serious thinker is, whether or not this condition is conducive to the betterment of humanity. Are these things, after all, producing a good life? Are men better because of the availability of information and the freedom and economy with which it can be obtained? Do we have fewer or more social, political, and economic problems than before these things existed? It is not our desire here to go into an analysis of the intrinsic value of the general literature and information obtainable. Let us take the optimistic viewpoint and say, as a premise upon which to base our comments, that most of the material is good—at least it is made available with the best of motives. To substantiate this viewpoint there is the best of writing in some of our more economical magazines, and in reprinted booklets may be found much of the world's finest literature. Of course, all is not up to the highest standard, but as a basis for argument let us assume that most of it is. We therefore feel that the average individual, whoever he may be, is at fault—or, to put it more specifically, you and I are at fault if we fail to avail ourselves of these sources of information.

Again the question faces us—Is the world, or are the people in it, better be-

cause of these things or would they be better without them? The problems that confront humanity today do not constitute, even to the most optimistic, an encouraging report upon the ability of the individual to discriminate among his sources of knowledge. A condition has actually come into existence that was not foreseen by those who believed in the coming of an era in which much information would be available through many channels at an effort or a cost within reach of anyone. Those who foresaw a Utopia in such a world believed that with all the information readily accessible to everyone who could read or write, the world would benefit, in that the people who compose it would be better. Actually, one factor is missing. Prior to the availability of these sources of information, man had to resort to the gaining of information the best way he could, and to do so he had to bend his effort to creative thought. His sources of information were limited, so he had to contemplate, and even meditate, upon that which he would obtain. He had to think actively and dynamically in order to live, and many times his conclusions formed the basis of his day-to-day existence.

Today, man receives his opinions ready-made, just as he buys canned soup at the corner grocery store. He turns on his radio, picks up his newspaper, or opens a convenient magazine and finds one dogmatic statement after another, by individuals who are expressing their opinions upon this or that subject. Within the course of a few hours, or even less, it is possible to secure diametrically opposed opinions from so-called equally reliable sources upon every question of politics, economics, health, psychology, or anything else one can name that has to do with human relationships.

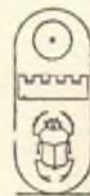
Unfortunately, there are those who have picked their favorite source of information without due regard for its reliability. It may be a particular newspaper because they have always read it, or agreed with some of its editorial policies. It may be a commentator on the radio who has a charming voice, a sense of humor, or the ability to put himself across to the general public. It is by this means of choosing, without getting

down to the actual reliability of the source, that the individual decides upon what is to serve for him as authentic information. He will take these ready-made opinions and incorporate them into his own thinking as his own ideas and as his own philosophy of life.

This is an ideal condition for propaganda. It is in this way that many conditions of which we are so recently aware, have come about in countries throughout the world. People have become so unacquainted with the ability to think for themselves that every idea has become one that they accepted ready-made and which they gradually decided was their own. The solution of this problem does not lie in fewer sources of information or in shutting off the radio commentators, but in man's exercising his God-given right to think. What is needed are commentators and sources of information that provide not only the facts from all viewpoints, but also a challenge to individuals to think for themselves. It is not the world that is going to change or has changed—it is the people in it. If peace, prosperity, and the success of the individuals composing the world's population are to become realities, they are to be so because these individuals think for themselves and work for the betterment of man.

I wonder how many more wars we would have if the decision to declare war were based upon the straight, honest thinking of the average human being, and if the majority who did the thinking were empowered to exercise that decision. Ever since mankind has lived together in social groups there have been laws and regulations aimed to prevent him from committing crime. There have been punishments for these crimes, but in the last three or four thousand years there has been no noticeable discontinuance of wrongdoing among civilized groups. Are we now to believe that suddenly nations will respond to voluntary control which individual man could not achieve even under strict regulation?

Man must accept the fact that the world is never to be a perfect place in which to live. In spite of the material laws or the Cosmic laws which God has caused to function through this world, it is still only a transitory place—a



place where man lives to learn. In the final analysis it is the mystic concept, the belief held in mysticism, that man knows his one and final purpose is to develop himself in the awareness of his Creator and the ability to advance to other planes where that development may be effective. Therefore, the wel-

fare of society depends upon the intent and the belief of the individual in his own thinking, so that each person may be concerned with his own advancement and his own growth. In this manner will those moral and social standards, making for the well-being of all men, find expression.



THE MYSTERY OF SLEEP

(Continued from Page 450)

anything. One can court sleep by choosing to make the mind blank and proceeding to do so. Most people who have difficulty in falling to sleep quickly, or as soon as desired, do not choose to clear their minds of thoughts concerning the happenings of the day just passed, of the many yesterdays, and those probable bridges to cross on the morrow.

One does not go to sleep because he chooses, consciously or otherwise, to permit his mind to travel, back and forth, across the world or even the Universe. If he were to say, I will not think or meditate on anything of the present day, on anything of or belonging to the yesterdays and on anything that may possibly or probably take place on the morrow, and then proceed to direct or turn his consciousness inward—inward where no sheep, either white or black, have ever grazed—holding his consciousness to the imagined dead center of his head, sleep will be wooed by him and bring to him the unconsciousness desired. By following this method, one can go to sleep sitting in his chair and almost at will.

If your bedroom is too warm or too cold, if your bed is not comfortable, your mattress hard or uneven, your pillow not suitable, your room not well ventilated; if there is too much light in the room, distracting and annoying noises close by, including the noise of others snoring; if there is indigestion of various sorts; if the bowel has been neglected during the day, when it should have been attended to; if bedtime meals have been eaten, coffee and tea drinking indulged in, near the hour of retiring; if there are cold feet, although all the remaining portion of the

body be warm; if there be fears, worries and anxieties on the mind, jealousy and anger in the personality—you will not quickly go to sleep.

Heat applied to the solar plexus area, and to the feet, will be helpful in drawing some of the blood from the overactive brain and will tend to encourage sleep. A hot drink, such as hot milk, ovaltine, or one of the many milk and cream soups will also draw and hold some of the blood from the brain, directing it to the stomach, thus aiding one to fall asleep.

Most people and probably everyone will go to sleep more quickly and sleep more soundly if sleeping alone. Some will snore so loudly that a roommate will find it impossible to go to sleep for hours and then only from sheer exhaustion. Such a snorer, and we know one or two, should sleep in a sound-proof room in the attic or basement!

We have said nothing about sleep-producing drugs. A physician should be consulted when any of these seem to be indicated.

Nightmares

Dreams occur during light sleep and particularly at the border line between light sleep and the gradual awakening to full consciousness. There are a few people whose sleep is disturbed and broken by unpleasant and frightening dreams. Such dreams are sometimes called *nightmares*.

Some years ago a woman from a distant city wrote to me on the suggestion of a friend, asking whether I could advise her how she might cease from having terrifying nightmares, which were so frequent and so frightening that

she feared to go to sleep. I had not known this woman, who now as a patient sought my help.

My prescription to her was as follows: "Never go to sleep until you have prayed and have given God thanks. If possible fall to sleep with a prayer in your heart and upon your lips. Should you have, after this, an unpleasant dream followed by wakefulness, then repeat your prayers and thanks and return to sleep again. In the morning you should talk to God once more giving thanks for your rest and sleep and for the day that lies ahead. If you do this, I assure you that your sleep will be peaceful."

Her nightmares ceased.

For one who is adequately trained and developed in mystical principles, it is not necessary to return to full consciousness following an occasional unpleasant dream experience, for such a one can, in the purely psychic or astral, attune himself with the Infinite and every semblance of fear and disharmony will dissolve away.

Behind the Veil

In an earlier portion of this article, it was mentioned that in sleep and during the sleeping state most of the bodily functions were slowed down or reduced.

All organs and glands of the body have their rest periods during the day; they have longer and more complete rests at night, providing one sleeps. These rest periods preserve the health and prolong the life.

The writer, however, believes that it is not the rest periods of the organs and glands alone, not the rest periods and foods with their minerals and vitamins all combined, that should be regarded as the complete answer for the cause of health and well-being.

There is more to life and health than this. Much is shrouded in mystery, because we refuse to draw the Veil aside. The draw-curtain awaits your upstretched hands.

One must not finish this article without letting you see a little behind the Veil. Not all health, not all healing arises from foods, water, rest and sleep, nor from the advice and medication of the nurse or any other attendant, or the earth-plane physician, however, important and essential all of these may be. Much help is given, much healing done, both by day and night and especially in sleep, by physicians and other healers who work in silence, who serve and labor unseen.

God's Sun is rising in the East—won't you turn and share His Light?

BOOKS NOW IN STOCK

The Rosicrucian Supply Bureau has the following three books in stock, and your order for any or all of these can be promptly filled:

Self Mastery and Fate with the Cycles of Life.....\$2.35

The Mystical Life of Jesus.....2.50

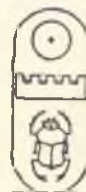
Lemuria—The Lost Continent of the Pacific.....2.40

THEBES LODGE ACTIVITIES IN DETROIT

Members in Detroit and vicinity are invited to take part in a program presented by the Thebes Lodge of AMORC on Sunday, January 26, at 8:00 p. m., in the Auditorium of the Burton Public School, 3420 Cass Avenue.

Upon that occasion, Mr. Joseph J. Weed, Inspector General of AMORC for the State of New York, will address the members.

Also, members qualified may receive the Fourth Degree Initiation at 2:00 p. m. at the Thebes Lodge, 616 Hancock West, on the same day. Those wishing to take this initiation should communicate in advance with the Secretary of the Lodge; the address may be found in the Directory at the end of this issue of the *Rosicrucian Digest*.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

HUMAN RELATIONS



SOCIOLOGISTS and psychologists have considered the question as to whether or not there is an instinctive desire in individuals to associate with others. It was for many years believed that a gregarious instinct constituted a part of our inner nature. Really, it is unimportant whether or not human beings instinctively respond to each other's association, because the facts are that in living today we cannot help responding to other individuals if we are to conform to the present state of social practices, laws, and activities. Of course there are some individuals who are less social-minded than others, but in the end, we depend upon others for many things.

Due to this dependence, we find that it is necessary to make certain concessions in order to be able to live a reasonable degree of social harmony with our fellow men. It is obvious that as individuals we gain through this association.

The fundamental needs of the body, insofar as food and drink are concerned, are dependent a great deal upon our relations with other people. In the cultural activities of our lives, as well as the pleasure-seeking devices which we adopt, we find social relationships important in making these adjustments satisfactory. Probably it should be presumed that in an ideal society all human beings would work cooperatively because of the advantages that would be accruing to each one, and also, if a society were ideal, an individual would

have pride in the group as well as in himself. But however ideal this may be, experience clearly shows that it does not work in practice. As a result, within nations and various political divisions of those nations, there have had to be established means of controlling the individual's relationship with his fellow men, and these regulatory arrangements have become what we commonly know as "laws."

Laws are arbitrary regulations of our social activities. They are established by the government, and when that government is of the people it is presumed that the majority have found these laws to the advantage of all.

To a certain extent, the fact that laws are necessary is a reflection upon civilization. It would seem that the intelligent individual would be willing to concede certain of his own personal wishes and aspirations in order to get along with others in the same social group. However, we well know from experience that if laws are relaxed, there are individuals, not necessarily criminals, who would take advantage of the relaxation of these laws. The fact that almost every law appearing in the statute books is violated is an indication that, even in spite of law, men still desire to carry on for their own selfish ends.

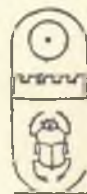
This is neither an argument for nor against the existence of laws; it is a statement of a few of the basic principles of human relations, many of which daily complicate our lives. Because there are so many complications, more laws have been made and this has further complicated things. Unfortunately, there is among people almost a competition to see who might "best" the other.

How much of this could be avoided, if we all would consider a few simple principles of courtesy. Many of the accidents in transportation, particularly on the highways in motor vehicles, are due indirectly to a complete lack of courtesy. Sometime ago I watched cars lined up for almost a block in an approach to a main arterial street. It was of course the responsibility of the individuals entering that street to stop until they had the right-of-way, but a little courtesy on the part of those already on the main arterial would have permitted

those waiting to enter that street. How often our selfish motives gain us little. For instance, a car rushes by at a rate of speed dangerous to other people on the road and then is stopped by a stop light a few blocks ahead; those cars that have been passed are stopped also, and therefore nothing has been gained by the one who rushed ahead endangering the lives of those whom he passed. Consideration and courtesy would have avoided a potentially dangerous situation.

This consideration is not only true in driving the modern car, it is true in all our daily relations with other people. Some of us are more guilty than others in our lack of courtesy, but all of us are guilty to a certain extent. We could improve the day for those about us, without any sacrifice of our own, by being courteous. In the final analysis of its purpose, courtesy becomes nothing more than consideration for the rights and privileges of others. When we are courteous we are doing little else than conceding to another individual the same rights and privileges which we hope to have in the same society.

Someone may ask—Is this my responsibility? Why should I concern myself with those about me? Of course, there is a question as to what your responsibility is to others. In answer, the responsibility is greater than you may think. Only in a society where a certain degree of harmony can prevail, you will find the opportunity of expression that will bring about the aims and aspirations of your own life. Only in your association with those who seek to serve others, you will find the opportunity and the conditions which will permit you to gain your own ends in life. If you refuse the common decency of courtesy, tolerance, and consideration for those about you, you will find your own purposes and aims thwarted by the society to which you have helped contribute an attitude of intolerance, greed, and selfishness. It is the outer man that acts; it is the inner man that exerts reason and the emotion to direct the acts. An honest appraisal of your acts will reveal your innermost thoughts. To live better with your fellow men start inside—begin analyzing your own viewpoints and your own reaction to those with whom you daily associate.



Destruction of Books

By ISAAC DISRAELI



The following article is from a rare collection of essays by this famous English author of the Eighteenth Century.
—EDITOR

PART III



WE HAVE lost much valuable literature by the illiberal or malignant descendants of learned and ingenious persons. Many of Lady Mary Wortley Montague's letters have been destroyed, I am informed, by her daughter, who imagined that the family honours were lowered by the addition of literature; some of her best letters, recently published, were found buried in an old trunk. It would have mortified her ladyship's daughter to have heard, that her mother was the Sévigné of Britain.

At the death of the learned Peirese, a chamber in his house filled with letters from the most eminent scholars of the age was discovered: the learned in Europe had addressed Peirese in their difficulties, who was hence called "the attorney-general of the republic of letters." The niggardly niece, although repeatedly entreated to permit them to be published, preferred to use these learned epistles occasionally to light her fires!

The MSS. of Leonardo da Vinci have equally suffered from his relatives. When a curious collector discovered some, he generously brought them to a descendant of the great painter, who coldly observed, that "he had a great

deal more in the garret, which had lain there for many years, if the rats had not destroyed them!" Nothing which this great artist wrote but showed an inventive genius.

Menage observes on a friend having had his library destroyed by fire, in which several valuable MSS. had perished, that such a loss is one of the greatest misfortunes that can happen to a man of letters. This gentleman afterwards consoled himself by composing a little treatise *De Bibliothecae incendio*. It must have been sufficiently curious. Even in the present day, men of letters are subject to similar misfortunes; for although the fire-officers will insure books, they will not allow authors to value their own manuscripts.

A fire in the Cottonian library shrivelled and destroyed many Anglo-Saxon MSS.—a loss now irreparable. The antiquary is doomed to spell hard and hardly at the baked fragments that crumble in his hand.

Meninsky's famous Persian dictionary met with a sad fate. Its excessive rarity is owing to the siege of Vienna by the Turks; a bomb fell on the author's house, and consumed the principal part of his indefatigable labours. There are few sets of this high-priced work which do not bear evident proofs of the bomb; while many parts are

stained with the water sent to quench the flames.

The sufferings of an author for the loss of his manuscripts strongly appear in the case of Anthony Ureeus, a great scholar of the fifteenth century. The loss of his papers seems immediately to have been followed by madness. At Forli, he had an apartment in the palace, and had prepared an important work for publication. His room was dark, and he generally wrote by lamp-light. Having gone out, he left the lamp burning; the papers soon kindled, and his library was reduced to ashes. As soon as he heard the news, he ran furiously to the palace, and knocking his head violently against the gate, uttered this blasphemous language: "Jesus Christ, what great crime have I done? who of those who believed in you have I ever treated so cruelly? Hear what I am saying, for I am in earnest, and am resolved. If by chance I should be so weak as to address myself to you at the point of death, don't hear me, for I will not be with you, but prefer hell and its eternity of torments." To which, by the by, he gave little credit. Those who heard these ravings, vainly tried to console him. He quitted the town, and lived frantically, wandering about the woods!

Ben Johnson's *Execration on Vulcan* was composed on a like occasion; the fruits of twenty years' study were consumed in one short hour; our literature suffered, for among some works of imagination there were many philosophical collections, a commentary on the poetics, a complete critical grammar, a life of Henry V., his journey into Scotland, with all his adventures in that poetical pilgrimage, and a poem on the ladies of Great Britain. What a catalogue of losses!

Castelvetro, the Italian commentator on Aristotle, having heard that his house was on fire, ran through the streets exclaiming to the people, *alla Poetica! alla Poetica! To the Poetic! To the Poetic!* He was then writing his commentary on the Poetics of Aristotle.

Several men of letters have been known to have risen from their death-bed to destroy their MSS. So solicitous have they been not to venture their posthumous reputation in the hands of

undiscerning friends. Colardeau, the elegant versifier of Pope's epistle of Eliosa* to Abelard, had not yet destroyed what he had written of a translation of Tasso. At the approach of death, he recollected his unfinished labour; he knew that his friends would not have the courage to annihilate one of his works; this was reserved for him. Dying, he raised himself, and as if animated by an honourable action, he dragged himself along, and with trembling hands seized his papers, and consumed them in one sacrifice.—I recollect another instance of a man of letters, of our own country, who acted the same part. He had passed his life in constant study, and it was observed that he had written several folio volumes, which his modest fears would not permit him to expose to the eye even of his critical friends. He promised to leave his labours to posterity; and he seemed sometimes, with a glow on his countenance, to exult that they would not be unworthy of their acceptance. At his death his sensibility took the alarm; he had the folio brought to his bed; no one could open them, for they were closely locked. At the sight of his favorite and mysterious labours, he paused; he seemed disturbed in his mind, while he felt at every moment his strength decaying; suddenly he raised his feeble hands by an effort of firm resolve, burnt his papers, and smiled as the greedy Vulcan licked up every page. The task exhausted his remaining strength, and he soon afterwards expired. The late Mrs. Inchbald had written her life in several volumes; on her death-bed, from a motive perhaps of too much delicacy to admit of any argument, she requested a friend to cut them into pieces before her eyes—not having sufficient strength left herself to perform this funereal office. These are instances of what may be called the heroism of authors.

The republic of letters has suffered irreparable losses by shipwrecks. Guarino Veronese one of those learned Italians who travelled through Greece for the recovery of MSS. had his perseverance repaid by the acquisition of many valuable works. On his return to Italy he was shipwrecked, and lost his treasures! So poignant was his grief on this occasion that, according to the rela-

*Héloïse



tion of one of his countrymen, his hair turned suddenly white.

About the year 1700, Hudde, an opulent burgomaster of Middleburgh, animated solely by literary curiosity, went to China to instruct himself in the language, and in whatever was remarkable in this singular people. He acquired the skill of a mandarin in that difficult language; nor did the form of his Dutch face undeceive the physiognomists of China. He succeeded to the dignity of a mandarin; he travelled through the provinces under this character, and returned to Europe with a collection of observations, the cherished labour of

thirty years, and all these were sunk in the bottomless sea.

The great Pinellian library, after the death of its illustrious possessor, filled three vessels to be conveyed to Naples. Pursued by corsairs, one of the vessels was taken; but the pirates finding nothing on board but books, they threw them into the sea; such was the fate of a great portion of this famous library. National libraries have often perished at sea, from the circumstance of conquerors transporting them into their own kingdoms.

THE END



Shift from Negative to Positive Brain Potential in the Human During General Anesthesia

By W. E. BURGE

Department of Physiology, University of Illinois, Urbana, Illinois

(Reprinted from *Electronic Medical Digest*, May-June, 1946)



WHEN an electrode was placed on the forehead and another on the forearm with a galvanometer in the circuit, the forehead of unanesthetized humans was found to be positive to the forearm.

General anesthesia during surgical operations on thirty-two humans of various ages and conditions with the use of the different more commonly used anesthetics caused a decrease in the positive potential of the forehead and in deep surgical anesthesia brought about a reversal in polarity in twenty-nine of the thirty-two subjects; that is, caused the scalp of the forehead to become negative to the forearm. Upon recovery from anesthesia, polarity again reversed, and the scalp became positive.

We have found in etherized dogs with trephined skulls (*Anesthesiology*, Vol. I, No. 1, 1945) that the positive potential of the scalp of dogs fluctuated with the negative potential of the underlying brain cortex in a 1-to-8 ratio; so scalp potential may be used as an index to brain potential.

Hence, if the relationship between scalp and brain potential of humans and dogs is comparable, the fall in the positive potential of the scalp of humans during surgical anesthesia described above indicated a fall in the negative potential of the underlying brain cortex, and the reversal in polarity in deep surgical anesthesia indicated that the brain cortex had become positive in deep narcosis, thus confirming for humans observations made by us in 1936 on dogs. (*Anesthesia and Analgesia*, Vol. XV, No. 2, 1936.) (*Federation Proceedings*, Part II, Vol. 5, No. 1, Feb., 1946, p. 14.)

*The
Rosicrucian
Digest
January
1947*



SANCTUM MUSINGS

A THOUGHT IN THE NIGHT

By CHARLOTTE G. FRIETSCH GUNTER, F. R. C.

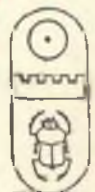


THOSE who experience the transference of thought from day to day do not think it is a curious matter when such manifestation occurs. And one who is given to powerful thinking finds it is an easy matter to send a thought where one wills it to go. This has been my experience time and again. Even when not deliberately concentrating on any definite thought for the purpose of transmitting it to some certain person. I have found that there are persons who receive my thought and carry out the wish within that thought.

Although it would not seem strange for this to happen to two people, or even several people, who are intimately acquainted, it does seem remarkable that it can take place between perfect strangers. I have known such experience, also. For instance, it occurs quite frequently when I am out shopping. It is my habit and ironclad rule never to waste either time or energy and for this reason I phrase my sentence in relation to what I am going to say to the storekeeper or salesman before I even know who he is going to be. When I then approach him, I often find that he is just about to pick up the thing I want and ask me "Would you like some of

this nice . . ." whatever it might be, and all I need do, then, is to state the amount that I want. No waste of breath or time here, as may be easily seen. To me such an occurrence is quite commonplace. I have been using this method of thought transference for years.

Whenever more serious matters in life are concerned this mode of conversing by means of thought power is both advantageous and expedient in many ways. In instances where the broaching of a subject might surely cause friction and argument, this method is very useful. In a case of this kind I deliberately concentrate on the subject which I wish to discuss. The results will be immediate if the person for whom the thought is intended is present. It has never failed me; for soon the subject is introduced, and the person who makes the statement is quite sure that it is his idea. This I have found is of great importance, since it avoids all argument and dispute. If it is a ticklish question and would seem somewhat personal if I brought it to light, argument, and possibly a resentful attitude, would be the inevitable result. I therefore use the silent method and the willing cooperation of my thoughts to bring about necessary solutions to the daily affairs of my life.



Unconscious Thought Transference

However, sometimes when intent on a certain piece of work I forget that my thoughts may be affecting another person. And I have often observed that my thoughts are carried over to others even when I have made no particular effort to transmit them. There was a most conspicuous instance in this direction which occurred the other night. It may be well to say here that it is my habit to write, to study, and to read during the hours of the night. It so happened that I decided to take advantage of a few extra moments to get started on addressing my Christmas cards. Now, no one in the household knew that I had any such intention. They were not even aware of the fact that I was awake, since my study is located on one side of the house while the sleeping quarters of other persons in the house are on the opposite side. There was no common ordinary circumstance whatsoever to account for what subsequently happened. The question concerned an elusive address.

As things were, I had a list of names before me and a pile of cards and envelopes. When I had come midway down the list, a name suddenly crossed my mental world. It was the name of a college classmate of my husband, a name which even he rarely mentioned, for, in many years, they had seldom met. Year after year, however, he would send this old friend a card at Christmas. It may be added that this name, as with a few others, was never on the list. It was always recalled in a seemingly casual way and under no circumstance ever forgotten. It may have been this casualness which also brought about the peculiar happening. While I continued writing my messages and addressing the envelopes this name kept cropping up. It almost got annoying, much as a buzzing fly which cannot be caught will disturb and irritate one. However, by the time I had completed my task of addressing all the cards be-

fore me, I had forgotten the man as completely as if he had never existed.

I sighed and said, "Thank goodness that piece of work is done," when suddenly there was a great commotion in the room next to mine. I seemed to hear someone walking about which was unusual at that time of the night. It was past two o'clock when I had finished addressing the cards. I also became aware of the house dog romping about and the cat joining him in his activity. The cat and the dog usually sleep together somewhere outside my door. Then I heard a voice saying sleepily "Oh, here is that address of Dr. —," and to be sure it was the very one that had been disturbing me a half hour before. In another minute my husband walked in, looking as if he were half asleep, which in fact I believe he was. He handed me a card on which the elusive address was clearly penned. I was a bit taken aback and asked, "But how did you know I wanted it this minute?" Then I became apologetic and added, "I'm awfully sorry my thought woke you up."

It was quite natural for me to believe that it was my thought which had taken him out of bed to look for the address which I could not locate in my own mental world at the moment. And his reaction was just as simple and natural. He answered, "Oh, I awoke for a minute and the name of Dr. — came to me; I knew you wanted his address." However, all this was said in a sleepy way as if he were not fully awake. He immediately returned to his room, went right back to bed, and fell asleep at once. It seemed evident that my insistent thought about the address not only disturbed me but that the thought current also ruffled the calm thought waves of my husband in his sleep. At all events I wrote the college friend a message, and while writing the address I knew that in the course of the night it would have occurred to me sooner or later. As it was I had no need of cudgeling my wits to solve the tantalizing problem.



The Mystery of Personality

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, March, 1936)

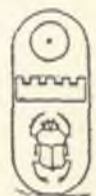


WE FIND in the problem of personality many interesting facts that are commonly overlooked or greatly misunderstood. We have a common practice at the present time throughout the civilized and uncivilized world to give names to children at birth, and these names they bear throughout their lives except when changed by marriage, or changed voluntarily with the permission of a court of law. The history of this practice is very interesting and shows that at the very dawn of civilization man attempted to distinguish himself and his associates by certain vowel sounds used for the purpose of identification. At first these names were of one or two syllables, and for many hundreds of years each individual usually bore but one name, a given name. Finally because of the multiplicity of these given names and the many similarities, certain adjectives were added to distinguish one from the other. At first these adjectives were descriptive of the appearance of the person, or descriptive of his home, his castle, his occupation, and finally the family name or group name was adopted. At first many of the family names were the names of the castles, estates, provinces, or occupations of the father or chief of the family.

But after all is said, the names which each of us carry to distinguish us from

others do not distinguish the personality but rather the individuality. That which distinguishes us most clearly, most definitely, and certainly most satisfactorily, is the picture or presentment of our own personality.

To illustrate what I mean, I will cite an incident. A large social organization in this city found that it was necessary to select from its membership, composed wholly of women, a committee of fifteen to attend a very important civic affair as representatives of the women of the central portion of California. I was present with the two officers who had the responsibility of selecting this committee. As they began to pick out the women for the committee of fifteen, I noticed that emphasis was given in each and every case to certain outstanding characteristics of the personality of the individual. Mrs. Smith was not selected because her name was Mrs. Smith, and because that name distinguished her from others, but because of some charm, or some pleasant, impressive trait of personality, or because of some mental, intellectual, or other talent which she had developed and manifested in an efficient and useful manner. In other words, the committee was selecting fifteen personalities and not fifteen individuals or fifteen names. This became evident when a number of persons selected were unknown by name to the committee. I heard one of the two persons say, "There is that lady, the one who always smiles so pleasantly when



she meets everyone, who dresses so conservatively and yet correctly, who never seems to have an ear for any critical comments, but is always ready to offer constructive suggestions, and the one who always arrives a little early at all the meetings and wants to know if there is something that she can do to help in the work of the organization." They did not describe her physical appearance very definitely, but certainly they did not describe her husband or the position he occupied, or the house she lived in, or her age, or any of the other points of distinction except those that pertained in a limited manner to her personality. It was very evident that it was the personality of this individual that had impressed the two officers, and not the fact that she was the wife of one of the leading bankers of the city, or that she had a magnificent home, or did a great deal of social entertaining, or had considerable wealth, or had been to Europe a number of times, or that she had three sons who were well known in business in the city, or any other factor except that which related to her personality.

I have noticed in my contact with successful business executives in large corporations and institutions that in selecting employees or associates for certain important positions, consideration was given, first of all, to the personality of those who were under consideration. Every large executive will tell you that he is more familiar with personalities in his institution than with names. He will admit to you that there are a number of persons whom he contacts throughout the day in a casual manner, and whose names he has never learned, but whom he has marked almost unconsciously in his mind because of some outstanding characteristic of personality. Sometimes these characteristics are unfavorable, and for that reason the person is marked in a derogatory way, and perhaps would be one of the first to be discharged, suspended, or laid off temporarily if any reduction in the number of employees were necessary. On the other hand, others will be promoted, advanced, and given more authority and opportunity for the use of their abilities because of outstanding points of personality that are favorable.

Our personalities are things which we create and make, more than we realize. It is true that we inherit a few traits of personality from our ancestors, but even these can be modified, and often are modified, by the traits which we voluntarily adopt. I do not want to overlook the point that our health has some bearing upon our personalities. Years ago when the functioning of the spleen was not thoroughly understood, it was assumed that it had something to do with the character and personality, and we find evidence of that old belief in modern phrases such as "his spleen must be out of order today," when we find someone who is grouchy and unruly or temperamental. A person whose health is below par and who is suffering to some degree, or annoyed in his harmonious balance by an ailment, will sooner or later have his personality reflect the physical and mental mood within. It certainly is not too much to say that a person in poor health cannot always manifest in a natural manner a pleasing personality, or even the true personality that would manifest if the health were normal.

It is always possible under certain circumstances to place upon ourselves a temporary cloak of fictitious personality. But this hypocritical presentment of ourselves never deceives for any length of time. A cloak may serve on occasion among strangers for a few hours or for a few seconds, but there is one reason why such a cloak, if worn very long, defeats its own purpose. The person who is wearing it must constantly keep it fresh and active in order that it serve its purpose, and in doing this the mind is so continuously centered upon the fictitious characteristics of personality being assumed, and so constantly concerned lest an error of personality be expressed or a slip made that would reveal the true personality, that the individual is constantly ill at ease and not natural and soon creates the impression in the minds of others that he or she is *acting*. There is nothing so destructive to a good impression of one's personality as is the impression given to others of acting. Whatever charm, whatever power, whatever good there may be in our personalities must be revealed as

natural, and not as artificial if the personality is to win its way.

But there are traits of personality acquired through inheritance or by reason of momentary ill-health, or perhaps through temporary worries and problems that disconcert, which can be deliberately modified and gradually rejected and cast out. Our personalities are therefore something which we can create, and which we do create from day to day and year to year.

If we think that our physical appearance and our individuality as human beings is something that changes from year to year through age and through experience and through the trials and tribulations of life, we should realize that personality too is constantly changing and that each experience of life, each trial, each suffering, each test of our capabilities and powers contribute more definitely to the molding of our personality than they do to the physical appearance of the body. We have often heard it said that a person who has lived a long time has grown more aged looking or more gray, more wrinkled or more stooped, but has also grown more "mellow" in personality.

Fortunately for the human race and the advancement of civilization, as well as for the unfoldment of our evolution, the trials and tribulations of life have from century to century modified constructively and for the better of all concerned, the personality of the average individual. In other words, the greatest good that time and evolution have contributed to the advancement of civilization has been in the improvement of the personality of human beings more than in the improvement of their physical appearance.

Scientists remind us that in the evolution of the human form throughout the ages, man has become more upright in his stature and has softened in his physical appearance, has become more graceful in his movements, and has lost a number of physical attributes which are unnecessary and which made him crude and primitive in appearance. But these great improvements in our physical make-up are of far less importance to the advancement of civilization than the improvements that have taken place in the personality of man.

I have said above that man is the creator of his personality and can make it almost what he wishes to make it. However, I do not want to slight the fact that some traits of personality have been added to the average individual unconsciously and involuntarily through the experiences of life. But these involuntary improvements do not begin to equal in number or in importance the voluntary qualities and attributes that man has deliberately developed, not assumed. Again the distinction is being made between assumed or artificial or temporary traits of personality, and those which have been deliberately or involuntarily developed gradually and over a length of time and which have become natural and permanent.

Perhaps one of the outstanding traits of human personality is the tendency to smile pleasantly when in company with those persons who can appreciate and do appreciate a pleasant expression of personality. It is said that man is the only living member of the animal kingdom that can smile, and express a smile, and through a smile reveal joy and happiness. Man has made the most of this natural ability deliberately and unconsciously. We do find human beings whom we would suspect as having no ability to smile, and no facility for expressing any joy or happiness that may be in their hearts. Certainly they are in the minority. This is one characteristic of personality when deliberately developed becomes an outstanding and impressive one. We soon find ourselves liking and enjoying the company of those who smile easily and sincerely. It is not only because they help to contribute to our happiness and the pleasantness of the day, but they cause us to feel that the person is happy within, and has found the real key to some happiness. It is a human tendency for individuals to seek happiness or to seek the joyous side of life. This has been one of the fundamental elements controlling the progressive development of man in the process of evolution. Such persons are distinguished very definitely from those who wilfully or unconsciously seek the sordid and unhappy side of life. Such persons are either mentally unbalanced, mentally deficient, or psychically undeveloped. Even among the



criminal classes where the tendency is to associate with that which is deplorable, destructive, unhappy, contentious, or abnormal, there is a degree of inconsistency mentally and psychically, and such persons are not normal human beings. Even when psychoanalysts state that some of these persons deliberately associate themselves with the sordid and unhappy side of life and try to tell us that it is not because of any uncontrollable urge from within, we must admit that such persons are mentally deficient or abnormal, and that therefore their deliberateness in this regard is not a sign of strong mentality, but rather a sign of a condition which should arouse our compassion and our pity. For this reason most criminals and those who love to be a part of the underworld should be treated by us as needing psychopathic consideration and treatment rather than dire punishment.

When we present our personalities to our friends and acquaintances, we are presenting a picture of the real self within. During the daytime while we are occupying an important executive position and feel that we must wear a cloak of extreme dignity and authority in order to demand or command respect from employees and so-called inferiors, we may put upon our selves an artificial cloak, and assume an outer expression of personality that is not our true selves. But in moments of relaxation and in social contacts and in moments that we are unaware of, the real personality underneath the cloak will reveal itself and will make a more lasting and more understandable impression than those which we may have assumed. Employees under any executive will frankly state that they take with a so-called grain of salt the exacting attitude and critical mannerisms of their employer, for they have noticed at odd moments that underneath his outer cloak there is a personality of fairness, kindness, justice, and happiness. But in the same manner an artificial cloak of kindness and mercy, of sincerity and fairness, is detected in all of its falseness just as readily.

There is nothing that will tend more to develop a pleasing personality, and one which in a very subtle and mysterious manner impresses itself in its truth-

fulness upon all whom we contact, than the adoption of an attitude of tolerance in all matters of distinction. In other words, if we adopt a universal and human point of view in regard to distinctions of individuals and their experiences in life, we become kind and gentle in personality. So long as we can feel that one race or nation of people is better than another, or that one race or nation of people is worse than another, or so long as we can feel convinced that persons of one color or class are lower in the scale of life or less desirable than others, we are bound to have certain characteristics maintained in our personality that are unfavorable and will sooner or later manifest themselves in detrimental ways.

The absence of any form of religious worship in our beings is a derogatory element in our personalities that is sure to reflect itself unfavorably. The person who does not love God—a supreme being of some kind representing the omnipotence of the universe—is lacking in one of the first elements of a pleasing personality. The person who cannot love all men and all women as human beings, as his kindred, free from distinctions that will belittle any of them, is lacking another important element that makes a pleasing personality. The person who cannot find actual joy and happiness in life itself, and in living, lacks a very essential element in a pleasing personality. The one who cannot see that there is far more good than evil in the world, far more joy, far more happiness, far more of the ideal and beautiful, is doomed to have a most disagreeable personality. The one who can find himself ready to listen to the tales of gossip and the critical remarks of other persons, and find interest in such stories, is sure to have his personality darkened and clouded, and to have this cloudiness reveal itself to others.

So we find that our personality is something that we can regulate and control. It should be something that is composed of a code of life which we can adopt at the beginning and develop and make a true and inherent part of ourselves. We should give as much thought to the development of this personality as we give to the development of the brain and the mind and their faculties.

It should begin with the training of a child, and step by step as the child is taught to walk and to talk, to read and to understand, he should be taught the essentials of a pleasant, happy personality. As he is taught to have his face and hands cleansed that the dirt and dross that have disguised the real features should be removed, he should be taught to remove from his consciousness those things that will conceal the personality's real charms. An example should be set by the development of the personalities of the parents, and the things that we read and the things that we permit ourselves to see and witness are contributory factors of which we are often unaware.

The man or woman who reads daily or weekly only those newspapers or periodicals that deal with the contentions between labor and capital, between the various opposing factors of social and economic conditions, and the attacks between rival political parties, is sure to develop a personality that is contentious and generally supercritical. On the other hand, those who make it their business to read such literature, and especially such newspapers as attempt to present the higher and better side of life, and to ignore as unessential the sordid and unfortunate things of life, will develop a tendency toward attunement with the happy, sunlit side of the world. There are newspapers which delight in overemphasizing the sordid things as constituting the most important news of the world. There are other publications which love to emphasize

the kind and good things which life presents from day to day.

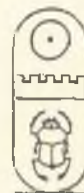
One cannot, for instance, take up a book of astronomy and read it carefully without becoming convinced that there are marvelous laws in the universe constantly operating for the good of man, and as one walks out in the evening and lifts his eyes toward heaven, he is bound to find new joy in noticing the groups of stars, their arrangements, and observing things about them that he had never seen before. Having read the book, and having become acquainted with another part of the universe, he finds a new field for pleasant and happy contemplation. But those who read only such books that deal with crime and with war, or with the economic struggles of our earthly systems, are bound to look upon every business transaction, every social contact, and every incident of life with a somewhat cynical and critical attitude. These things affect our personality, as do our private thoughts and our personal convictions which are subtly created and molded by the things we read and hear, observe and comprehend.

The creating of personality is something that is continuous and eternal from birth to transition, and beyond; personality is immortal. As we build and create it today and tomorrow, it will act and react and express itself in the eternal future. It will be the real part of us that will survive our earthly existence and become our spiritual heritage in the kingdom of God.

MIDWESTERN RALLY IN CHICAGO

The Nefertiti Lodge of Chicago cordially invites all Rosicrucians to attend and enjoy its annual rally to be held February 14 to 16, inclusive. An elaborate and varied program, including demonstrations, initiations, lectures, and classes, is planned. The Supreme Secretary of the Order will be present for the opening session of the rally, as will the Grand Councilors and officers of Lodges and Chapters from throughout the Middle West.

For complete information concerning registration, and reservations for the banquet to be held Saturday evening, February 15, write to: The Rally Secretary, Nefertiti Lodge of AMORC, 115 South Michigan Avenue, Room 410, Chicago 3, Illinois.





Are You Just Imagining?

By FRANCES ANDERSEN, F. R. C.



THE night was October 9, 1946—a date within easy recollection of all of us. The place was a rear garden—it could have been in anyone's garden. The time—ten o'clock in the evening.

I was there! "I" might be any one of us, but there were two young people with me who made the moment just a little different.

The Giacobini-Zinner Comet was brandishing its beauteous tail through the heavens. The canopy overhead, in our particular vicinity, was radiantly clear. Not a fleck of cloud was intruding.

The boy at my side was fourteen, but his seventeen-year-old sister was reprimanding his "senseless" attitude, as we stood there together.

Henry, shall we call him, was nervously twisting the top button of his light-blue sweater. His right foot was ceaselessly tapping the soft grass beneath it. Then he spoke to me.

"Do you think such a comet will ever collide, someday, with the earth and shatter us to pieces? Do you think the Werewolves will appear at these times, to destroy us?"

Henry's sister found it difficult to restrain her annoyance, and rebuked his attitude again with, "If you'd only reason, Henry, you'd realize that what you say isn't logical!"

Elsa, we'll call Henry's sister, in her grasp and presentation of things was more to the manner of the male-animal. She wanted to be logical and to express a decision only after it had been "reasoned with" thoroughly.

That Henry was highly intuitive I had learned from previous contact with him. But the impulses that surged through him—the feelings he had, were running rampant—"bowling him over," it could well be said, for Henry had received his first impressions of this life from the dramatic stage of the European

Theatre of War. It now took a slight suggestion to quiet the racing thoughts in his mind.

Elsa's recourse to reasoning things out had kept her attitude cool. But it was Henry who "came" with the periodic and not un-rational suggestions of how some of the affairs of man could well be worked out.

I couldn't help summarize: "If only Henry could temper his creations with reason, and Elsa could extend her view through the aid of the slumbering intuitive faculties that lay, almost untouched, within her."

Henry was forever discussing the things that were going to happen "forty or fifty years from now." He found release in flinging his thoughts into the heavens, and attempting to put the known "effects" of this and that planet together and to show how their influence would someday overpower the things of the earth.

Yes, it's the thing to do to look ahead, but right from the spot one is standing on, and not from across the fence. "Across the fence" leaves a gap and if that gap is too wide, we will never get across the fence.

Are you just imagining what may possibly happen in some far-off day, or are you IMAGING those things that CAN happen?

To wander off into the days of forty or fifty years hence is to remain in the unknown and the unuseful. Yes, the affairs of those far-distant years may be glanced into, and any sort of conclusion drawn from such a glance. True, they do have their allurements; however, if we will draw these far horizons into the DEMONSTRABLE realm, we will find that we are making a study of ourselves, that this study is fascinating to an impelling degree, and that this study may be a part of every moment of our busy and well-spent days. As you brush elbows, then, with the milling crowd, you will know HOW to demonstrate greatness.



THE GOLD MAKER'S HOUSE

The home of a once noted alchemist in Copenhagen, Denmark. Little changed by time, it overlooks the Grand Canal along which sailing vessels and modern steamers pass on their way to the ports of the world. The wrought-iron sign over the doorway carries the designation in Danish: "The Gold Maker's House." In the language of the *uninitiated* of the past, all alchemists, or those who sought the illusive "Philosopher's Stone," were "goldmakers."

(AMORC Photo)

THE MYSTERY OF LIFE



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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Ralph M. Lewis, F. R. C. --- Imperator

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The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

ARIZONA

Tucson:
Tucson Chapter, 135 S. 6th Ave. Mrs. Lillian Tomlin, Master; Mrs. Lucille Newton, Sec., 1028 N. 3rd Ave. Session 1st and 3rd Fri., 8 p.m.

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Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. Douglas Stockall, Master; Rose Buonocore, Sec. Library open 2 p.m. to 10 p.m. daily. Sessions every Sun., 3 p.m.

Oakland:
Oakland Lodge, 610—16th St. Tel. Higate 5996. C. V. Jackson, Master; Mrs. Mary M. Cole, Sec. Sessions 1st and 3rd Sun., 3 p.m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p.m.; Mon., Wed., and Fri. afternoon, 1 to 3:30.

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Clement B. Le Brun Chapter, Unity Hall. Joseph N. Kovell, Master, Tel. 5-3278; Gladys M. Cosby, Sec., Tel. 5-1334. Sessions 2nd and 4th Wed., 8:00 p.m.

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San Diego Chapter, Sunset Hall, 3911 Kansas St. Frances R. Six, Master, 2909 Lincoln Ave., Tel. W-0378; Mrs. Hazel Pearl Smith, Sec., Tel. F-8436. Sessions 1st Wed. and 2nd and 4th Thursdays, 8 p.m.

San Francisco:
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H. Hosford, Master; Steve Berta, Sec., 111 Dinan Court. Sessions every Sunday, 7 p.m.

Indianapolis:
Indianapolis Chapter, 603 Merchants Bank Bldg. D. H. Richards, Master; Mrs. L. E. Wells, Sec., 2841 Ruckle. Sessions 2nd and 4th Sun., 8 p.m.

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(Directory Continued on Next Page)

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Toronto Chapter, 39 Davenport Road. R. Wilson Fox, Master; Joseph Benson, Sec., 788 Windmere Ave., Toronto 9. Sessions 1st and 3rd Thurs., 7:45 p.m.

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Canadian Grand Lodge, 878 Hornby St. H. W. Richardson, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open—7:30 p.m.

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Windsor Chapter, 808 Marion Avenue. S. L. G. Potter, Master, Tel. 4-9497; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

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Charles Dana Dean Chapter, 122a Phoenix Block. Mrs. Dorothy M. Wang, Master; Ronald S. Scarth, Sec., 155 Lyle St., St. James, Manitoba. Sessions every Wed., 7:45 p.m.

DENMARK AND NORWAY

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The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master; Carl Andersen, S.R.C., Grand Sec., Manegade 13, Strand.

DUTCH EAST INDIES

Dr. W. Th. van Stokkum, Grand Master.

*(Initiations are performed.)

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Benjamin Franklin Lodge, 219 S. Broad St. Howard F. Le Fevre, Master; Edna M. Mathisen, Sec., 2108 South Broad St. Sessions every Sun., 7:30 p.m. Temple and Library open every Tues. and Fri., 2 to 4 p.m.

Pittsburgh:*

The First Pennsylvania Lodge, 615 W. Diamond St. Dr. J. D. Green, Master; Marguerite Marquette, Sec. Meetings Wed. and Sun., 8 p.m.

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Fort Worth Chapter, 512 W. 4th St. Mrs. Louise Johnston, Master; Georgia G. Appel, Sec., 3201 E. 1st St. Sessions every Fri., 8 p.m.

Houston:

Houston Chapter, 606 Milam Bldg. Stephen Valcik, Master; Mrs. Winnie H. Davis, Sec., 819 Yorkshire St. Sessions every Sun., 7:30 p.m.

UTAH

Salt Lake City:

Salt Lake City Chapter, 420 Ness Bldg. Philo T. Farnsworth, Master; Beth Leonard, Sec., 119 Beryl Ave. Sessions every Wed., 8:30 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

Seattle:*

Michael Maier Lodge, 1322 E. Pine St. David H. Christoe, Master; Marjorie B. Umbenhour, Sec., Tel. PR-6943. Sessions every Mon., 8 p.m. Library open Mon. through Sat., 1 to 4 p.m.

WISCONSIN

Milwaukee:

Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Amanda Melzdorf, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

EGYPT

Cairo:

Cairo Information Bureau de la Rose Croix. J. Saporta, Sec., 27 Rue Salimon Pacha.

Heliopolis:

The Grand Orient of AMORC, House of the Temple. M. A. Ramayvelim, F. R. C., Grand Sec., c/o Mr. Levy, 50 Rue Stefano.

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymond Andrea, F. R. C., Grand Master, 31 Bayswater Ave., Westbury Park, Bristol 6.

FRANCE

Mlle. Jeanne Guesdon, Secretary, 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

HOLLAND

Amsterdam:

De Rozekruisers Orde, Groot-Lodge der Nederlanden. J. Coops, Gr. Sec., Hunzestraat 141.

MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Emilio Martinez Guemes, Master; Juan Aguilar y Romero, Sec., Av. Victoria No. 109, Col. Industrial, Mexico, D. F., Mexico.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SOUTH AMERICA

Buenos Aires, Argentina:

Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Monteagudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 1567. Sessions every Sat., 6 p.m. and every Wed., 9 p.m.

SOUTH AFRICA

Johannesburg, Transvaal:

Johannesburg Chapter, 10th Floor, Anstey's Bldg. F. E. Gray, Master; E. E. Laurent, Sec., P. O. Box 9346.

SWEDEN

Grand Lodge "Rosenkorset," Anton Svanlund, F. R. C., Grand Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Sec., Slottsgatan 18, Malmo.

SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F. R. C., Grand Master, 11 Avenue General Guisan, Lausanne; Pierre Genillard, Grand Sec., 2 Chemin des Allinges, Lausanne.

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Armando Font De La Jara, F. R. C., Deputy Grand Master

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